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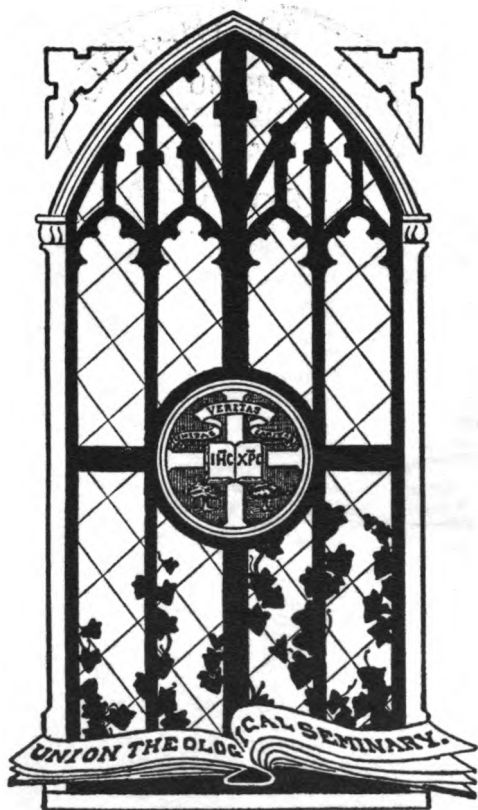
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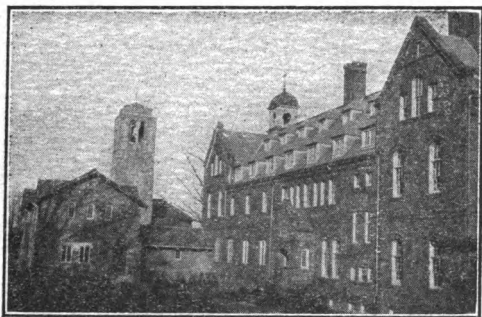
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An American Cloister

*AN ACCOUNT OF THE
LIFE AND WORK*

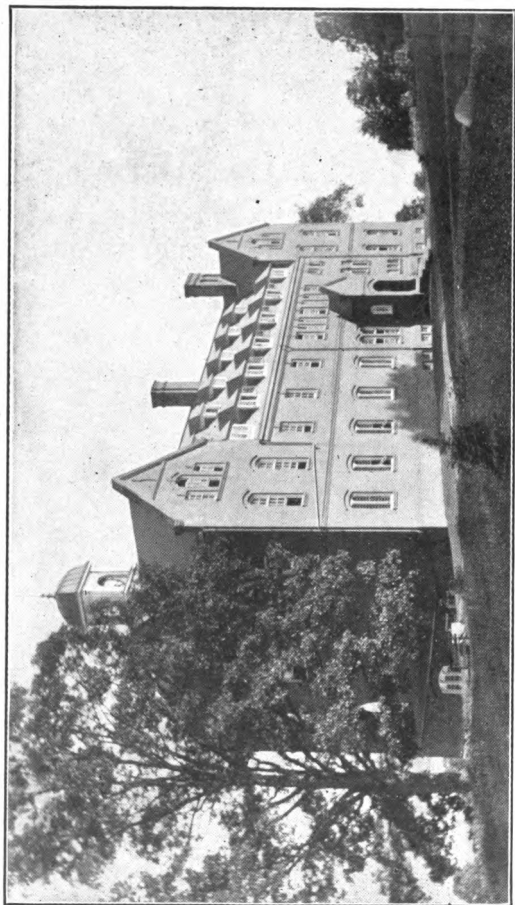
OF THE

ORDER OF THE HOLY CROSS



SECOND EDITION

HOLY CROSS
WEST PARK, N. Y.
1922



HOLY CROSS MONASTERY (1904).

HOLY CROSS

This thought of God stands crystallized below,
Amid earth's swirl of darkness and despair,
A cloistered masonry of constant prayer.
Its walls from the eternal silence grow
Till truths that from the simple Gospels flow
Its outlines chaste yet powerful declare,
And earthly pomp grows dim at altars where
The unseen glories meet the hearts that know.
The deeds of holy men shall here be blest;
The world-worn traveller shall here find rest;
The priest his heaven-sent message clearer read;
The sinner here confess his evil deed;
Eternal pathways be repentant trod,
And homeless hearts here find the Peace of God.

BERTHA MONROE RICKOFF.

An American Cloister

AN ACCOUNT OF THE
LIFE AND WORK

OF THE

ORDER OF THE HOLY CROSS



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FOREWORD

TO THE FRIENDS AND ASSOCIATES OF THE
ORDER OF THE HOLY CROSS:

You have, from time to time, taken us to task for not admitting you more into our confidence concerning our life and work. Your complaint is well grounded. If we expect you to have an intelligent interest in the monastic life you should be given the opportunity of seeing that life in action. In this little book we intend to speak quite definitely about our aims, our life, and our work. Our purpose is two-fold. First, to give our friends information and instruction about the Religious Life, especially as it is lived in an American Order in the twentieth century. We wish to do this not only that they may have this information for their own edification, but that they may be able to impart it to

others; perhaps indeed to help those who may be seeking their own vocation in Religion. Secondly, we wish to supply a small handbook for the information of the large number of young men, many of them laymen, who are constantly writing to ask concerning the Life and the requirements for entrance into our Community.

THE ORDER OF THE HOLY CROSS

Holy Cross, West Park, N. Y.,

March, 1917.

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CHAPTER I

THE RELIGIOUS LIFE

THE Religious Life at the present day is attracting an extraordinary amount of attention. It is the constant subject of enquiry by

both those who sympathize with it and those who oppose it.

The opposition of the latter in many cases would vanish if they understood what the Life was. And it not infrequently happens that those who give it their enthusiastic support exert far less influence than might be expected because their zeal is not balanced by a definite knowledge of its principles and practice.

The first question that is asked by any serious and intelligent inquirer is: "What is meant by the Religious, or Monastic, Life? What are its principles? We hear much of it these days. The General Convention has passed a canon accepting it as a factor in the life of the Church, and providing for its 'official recognition.' What, then, is it?"

In the simplest terms, the Religious Life may be defined as a method of serving God in which men or women consecrate to Him their life and labour under the perpetual vows of Poverty, Chastity and Obedience in a Religious Community.

"But can we not serve God without taking such formidable vows?"

Certainly. In fact, the vast majority of men and women in the Church have always served God without any such vows. It is a special vocation and is not intended for

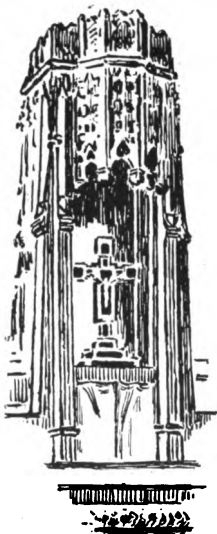
all. But from Apostolic times there have been those who have heard in their hearts the voice of God calling them to leave father and mother, sister and brother, family and children, house and lands, all things, in short, and to follow Him in complete and loving surrender of body, soul and spirit. And human experience shows that any such dedication has indefinitely more force and permanence if it is sealed and secured by a life-vow.

Nor is it experience alone that witnesses to the value of a life-vow in Religion. Where God asks it, the instincts of human love demand this response. If a man loves, he always desires to express that love by giving himself without reserve to the object of his love.

Say to a man about to marry a noble woman: "You must go slow. Do not give yourself up all at once. Have a trial mar-

riage for a year and see how it works before committing yourself for life"; and he would feel insulted. Love demands that he give himself up wholly, and love for God cannot ask less of us than human love.

So the heart that truly loves our Lord scorns to make a half-offering. This is the test of love. Anything short of this shows it to be a calculating, commercial thing which neither God nor man would accept.



In answer to this instinct, the Church has never permitted those who give themselves to this Life without taking vows to assume the name of "Relig-

ious." The essence of the Religious Life lies in the life-vows of Poverty, Chastity and Obedience. The pledge is given to God once for all and can never be taken back. However saintly men or women may be, however strict a life they may live under Rule, without taking their vows they can no more be Religious than a man can be a priest without being ordained, though he may have the profoundest knowledge of theology and the deepest love for souls.

There are three special obstacles that stand in the way of a complete, foot-loose, and heart-free consecration to such a service of love. These are:

- (1) The possession of worldly goods.
- (2) The obligation of family ties.
- (3) The desire to have one's own way.

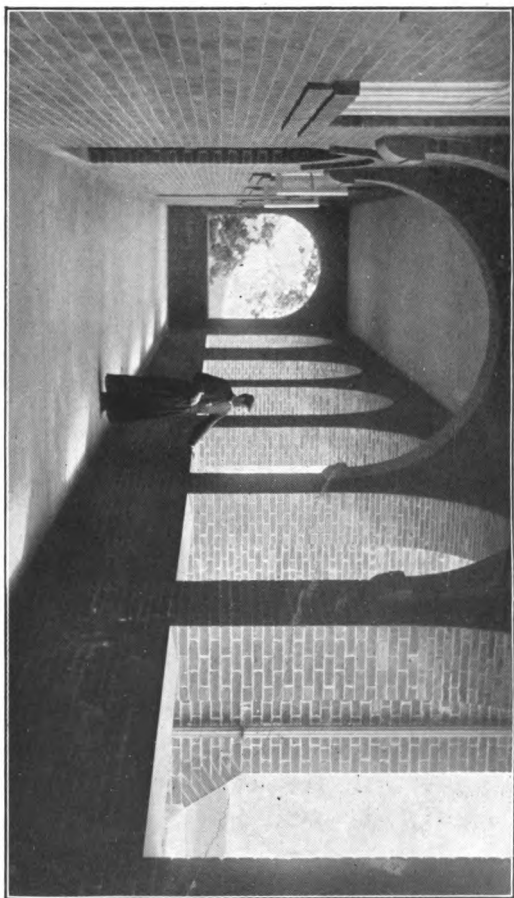
The man who has worldly possessions must look after them. He is, as it were, tied to

the place where his property lies. His interests are there and he cannot go very far away. He must take care of these interests and therefore he must limit the service he might give to any other cause.

A Religious by a vow of poverty frees himself from every such care and obligation, and puts it out of his power rightfully ever again to burden himself with personal possessions.

A man with wife and children is bound under pain of serious sin to care for them. Say to a man with a family to support: "Drop everything and go and preach the Gospel in China, asking nothing in return"; and he would rightly think you either a bad man or demented. He is not free to give such a service.

But a Religious, desiring the freedom to work for God unhindered by family cares,



THE CLOISTER AT HOLY CROSS.

sacrifices the satisfactions and joys of family life, and emancipates himself once for all by a vow of celibacy.

Again, the best work, whether in business or in the army, or in religion, is done by men who are willing to place themselves under authority, and to follow orders with prompt obedience.

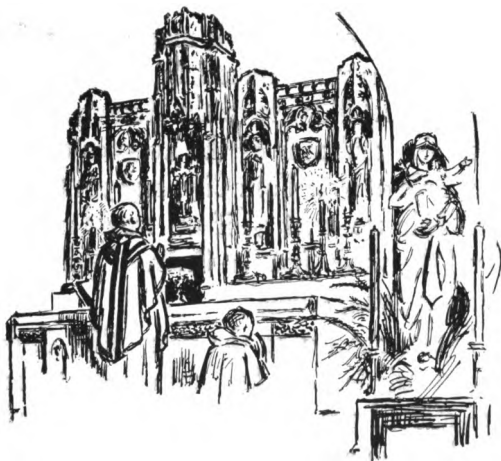
But the human will is a perverse thing, and even men whose lifework depends on their obedience, in a fit of self-will sometimes throw everything up and quit. The head of an important work cannot develop his plans unless he can depend on his directions being followed with faithfulness, enthusiasm and perseverance.

The Religious, once for all, puts beyond him the possibilities of so quitting his post or resisting his Superior (save with sin and dishonour), by vowing himself to obedience so long as he shall live.

These are the principles of monasticism, and Religious men and women seek to exemplify them in their life and work. With hearts burning with love they give up all—possessions, family, and their own self-will—to serve our Lord. If they are true to their ideals they can say as can no others:

“Jesus, I my cross have taken,
All to leave and follow Thee.”





CHAPTER II

A HISTORY OF THE ORDER OF THE HOLY CROSS

THE principles set forth in the foregoing chapter are those upon which the life and work of the Order of the Holy Cross are based. What then is this Community, and how did it come into being?

At the present day it may seem a far cry from the well-ordered, busy monastery on the quiet hills above the Hudson to the confusion and roar of the avenues of the East Side of New York City, and yet to the East Side we must go if we would understand the work that the Order of the Holy Cross is doing today.

In the autumn of the year 1881 three young priests who had seen a light and had started out to follow it, took up their residence in a hired house on East Seventh Street, between Avenues C and D, and threw themselves with enthusiasm into the work of the Mission Church of the Holy Cross, which in those days was located in a big iron building on the corner of Avenue C and Seventh Street. This Mission was the outcome of the work of the Community of St. John Baptist in the parish of the Nativity in Avenue C.

On All Saints' Day, 1881, in the Chapel of St. John Baptist House, in East Seventeenth Street, these priests took the monastic habit and began their life under Religious Rule. It was here on this auspicious feast that the Order of the Holy Cross began its existence, although not yet in any sense a Religious Community, since the life-vows of Poverty, Chastity and Obedience, which are essential to the Religious State, had not yet been taken.

The guiding genius in this critical time was Rev. George H. Houghton, D. D., the saintly founder of the Church of the Transfiguration, who was for half-a-century in one way or another a pillar of strength to every movement looking to the revival of the Catholic life and work in the American Church.

Failure of health and other causes brought changes in the personnel of this

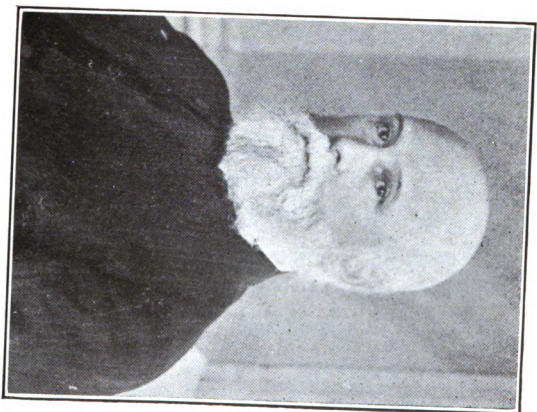
little group, but on November 25th, the feast of St. Katharine of Alexandria, 1884, Father Huntington was professed in the Chapel of St. John Baptist House by Bishop Henry C. Potter, Bishop of the Diocese of New York, and the Order of the Holy Cross came into existence as a monastic foundation.

The founding of a monastic Order in the American Church was not without much opposition, however. And, as usual, good men were deceived into thinking that in thus opposing the work of the Holy Spirit they were doing God service.

Bishop Lee, of Delaware, the Presiding Bishop of the American Church, was the leader of the attack, which was, however, directed against Bishop Potter rather than against the infant Community. But no one knew better how to take care of himself in such a controversy than the late Bishop



BISHOP POTTER



DR. HOUGHTON

of New York. The completeness and vigour of his answer must have dazed his assailant, who apparently expected his younger brother, if not to acknowledge his error, at least with all meekness to plead that he meant no harm. But Bishop Potter was not made of that kind of stuff. The whole story, with the correspondence, can be found in Dean Hodges' life of the Bishop, and very interesting reading it is.

Those who know the pathos and tragedy of work amongst the poor, haloed as it always is with something close akin to romance, can understand the life that the Order lived on the East Side. It was a drive, but a happy drive. In and out of the lofty tenements, day and night seeking out the sick, the poor; ministering incessantly to bodies and souls—in such a work every day offered opportunities for cementing sacred spiritual relationships that

filled life with a satisfaction which those who have not ministered under such conditions can never know.

It can easily be imagined, therefore, that it was with no small wrench that this pastoral connection was broken. But it became increasingly evident that if the Order was to succeed in the chief purpose for which it was founded—that of fostering the Religious Life for men in the American Church—it must find opportunity for developing its life and spirit as a community.

The same principle was involved as that which governed our action when nearly ten years later the Bishop of Chicago offered his Cathedral of SS. Peter and Paul to the Order. Father Dolling, who was in America at the time, expressed the situation in one of his direct sentences. “It



HOLY CROSS CHURCH, N. Y. CITY.

would be fine for the Cathedral," he said, "but it would kill your Order."

This was the situation that was developing in New York; and in 1889 the Order retired from Holy Cross Mission. It occupied for nearly three years a hired house in Pleasant Avenue, and when in 1892 Miss Lucretia Van Bibber, of Baltimore, offered us a house in Westminster, Maryland, the offer was accepted with gratitude. This was our first monastery, in any real sense of the word, and the issue of our life there showed that this move was indeed a direct leading of the Holy Ghost.

There, for twelve years in a beautiful country, amidst a people whose unfailing kindness and generosity can never be forgotten, the Order enjoyed a course of quiet, deep development.

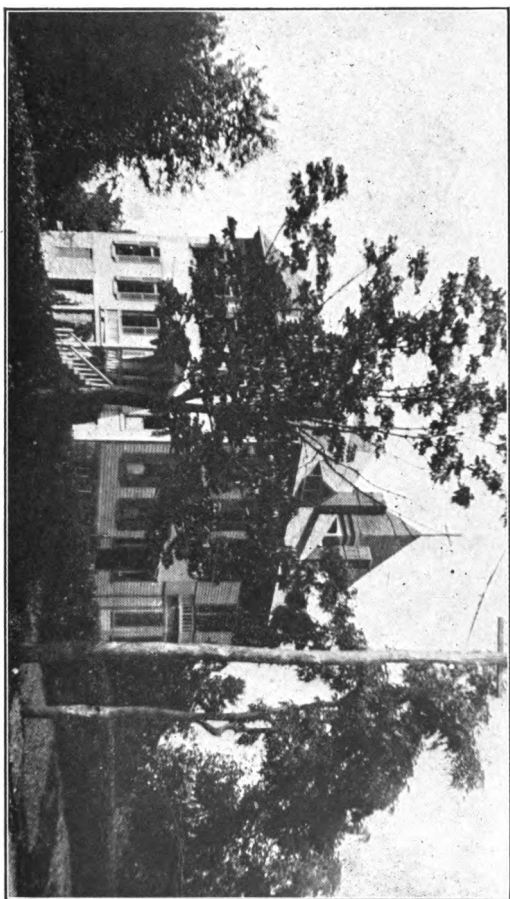
By 1900 it had outgrown the Westminster property, and steps were taken to

secure the present site at West Park, New York. The monastery where the Order now lives its life, and welcomes its friends, was designed by Mr. Henry Vaughn, the distinguished architect of Boston, and was built through the generosity of Churchmen in every part of America. It was dedicated by Bishop Whitehead, of Pittsburgh, acting for Bishop Potter, of New York, on May 19th, 1904, the feast of the great Benedictine Abbot and Bishop, St. Dunstan.

The Maryland property, in accordance with the terms of the Miss Van Bibber's gift, reverted to the parish of the Ascension, Westminster, when we gave it up.

The years that have passed since we removed to West Park are too recent for analysis. They have, however, been years of manifold blessings from God.

Though still but a little flock, our num-



HOLY CROSS HOUSE, WESTMINSTER, MD.

bers have been more than doubled in this period. From our single monastery we have been called to organize four other foundations, all being works of large scope and importance. But best of all, we have been able to realize the long-cherished and oft-deferred hope of making a practical place for laymen in the Order; and the promise of increase that God is now giving us seems to point to further extension along many lines. How we purpose to express our gratitude in the use of these opportunities, the subsequent chapters of this book will show.

It seems hardly necessary to add that we desire the prayers of all who read these pages, that the Holy Ghost may give us an ever deepening spirit of consecration to His service, without which increase of opportunity would be a calamity rather than a blessing.



CHAPTER III

A DAY AT HOLY CROSS

WE HAVE described the ideals for which the Order of the Holy Cross stands, and have sketched its brief and uneventful history. Let us now see how the Community translates its principles into a practical form of every-day living.

We suspect that it would be an interesting and even amusing venture to secure from some of our friends their notion of how the members of the Community spend their time at Holy Cross.

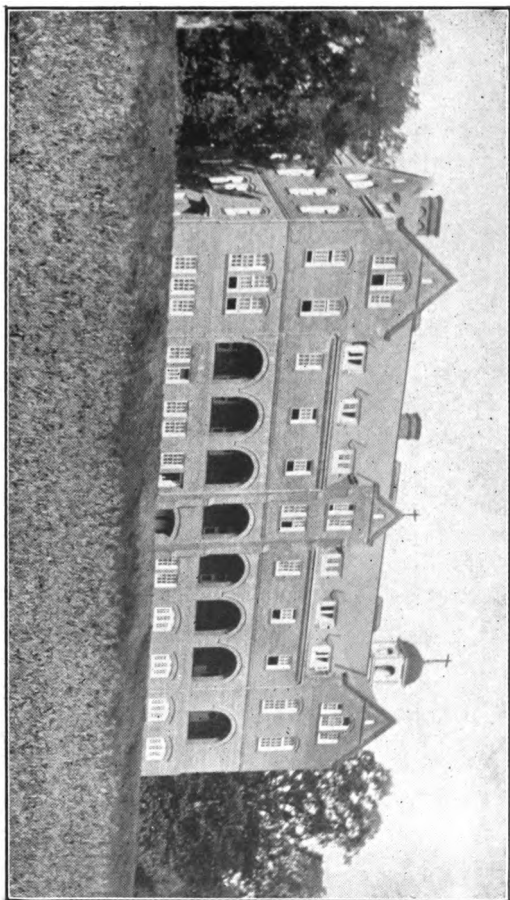
Occasionally some one gives us, all unintentionally, a glimpse of what is in his mind on the subject, and we are startled

by a vision of a group of monks, haunting a long cloister, gazing languidly out over the Hudson to the hills beyond, anxious indeed to be busy, but with not very much to do, save now and then when the arrival of a guest causes a flutter of activity, or the coming of the post arouses a mild expectancy.

If these friends would give us the privilege of entertaining them at the monastery, they would perhaps receive the same impression as that registered some time since on the mind of an up-to-date New York business man, who devoted a weekend to his first visit to Holy Cross. He wrote a few days later to one of the Fathers: "I wanted to talk with you when I was at Holy Cross, but I was so *bewildered* [italics his own] at the amount you each do that I hesitated to take any one's time."

And what is all this work that is so "bewildering" to an unsuspecting guest? The best way to answer this question would be to bring the inquirer to Holy Cross, and take him with us hour by hour through the day's routine.

If we should take this day upon which I happen to be writing we would begin with a scene of rare winter beauty. If you can, without too much violence to your feelings, imagine yourself abroad at so early an hour as 4.55 a. m., you would find the air keen and still. The mercury is hovering a little above zero, and the frost hangs hoar on every limb, and silvers the long line of the farm fences and every forest tree with a million gleaming crystals. Around the eastern half of the horizon sweeps a belt of clear, ruddy gold, the earnest of the dawn, shining through the network of the trees that fringe the hill-



HOLY CROSS FROM THE RIVER.

tops across the river. Dark shadows still lurk beneath the river-banks, and amongst the thickets of wild shrubbery; but the alchemy of the coming day is swiftly dissolving them, while the stars, undimmed by the least fleck of mist, are glittering pale against a turquoise sky.

"Morning and light are coming in their beauty."

Suddenly along the halls, through the stillness, as the caller passes from door to door, there sounds the salutation with which for immemorial centuries Religious have greeted the dawn, "Let us bless the Lord"; and from within each cell is heard the hearty response, "Thanks be to God"; fitting words indeed to be the first that Religious take upon their lips with each returning day.

Lights glimmer along the passages and stairs, and by 5.25 the brethren have taken their places in the choir, each one, however, first kneeling before the altar to make his morning dedication:

"Take and receive, O Lord, my entire liberty, my memory, my understanding, and my whole will. All that I am and all that I have Thou hast given me. I now give it back again to Thee to be disposed of according to Thy good pleasure. Only give me Thy love and Thy grace; with these I shall be rich enough. Amen."

At 5.30 three strokes upon the bell in the vestibule announces the beginning of Lauds, the greatest of the monastic offices of praise. This office varies with the days of the week, but whatever day it be, whether feast or fast, the psalter of Lauds always concludes with the 148th, 149th and 150th psalms, those splendid pæans

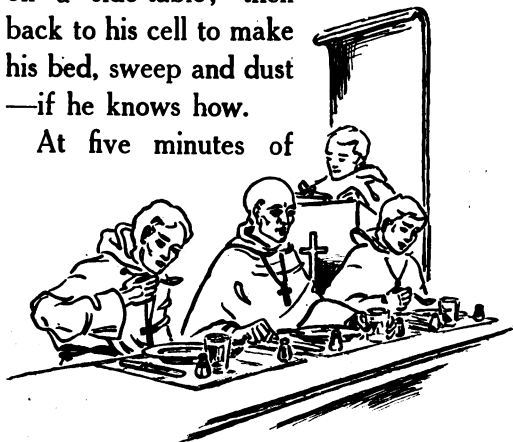
of praise which for thousands of years the Church has used in her worship of God.

The service of Prime follows, and between six and seven o'clock each morning the Masses are said. No one who has not visited a Religious house and assisted in its devotions can grasp the profound solemnity of this hour when, all other activities suspended, every heart is engaged in pleading the great Memorial of the Lord's Passion before the Eternal Father.

The long line of dim chapels, the gleaming altar lights, the chime of silver bells proclaiming the lifting up of the Holy Sacrifice, the silent figures kneeling in adoration of the Son of God present in this august Sacrament—how powerfully does the Holy Spirit employ these outward things to instruct and strengthen faithful souls!

At seven our guest would find breakfast in the refectory, an informal meal at which every one helps himself at his own discretion from a supply of simple food on a side-table; then back to his cell to make his bed, sweep and dust—if he knows how.

At five minutes of



eight begins the morning meditation, "the daily renewal of the Upper Room on the morning of Pentecost," as our Rule describes it.

Fresh from this blessing of the Holy Spirit, a meeting of the members of the Community is held at half-past eight in the Superior's office. This would give our inquiring guest a still more bewildering glimpse, for here the day's work that is to be done for our Lord is canvassed; counsel is sought; brains, experience and knowledge are freely borrowed.

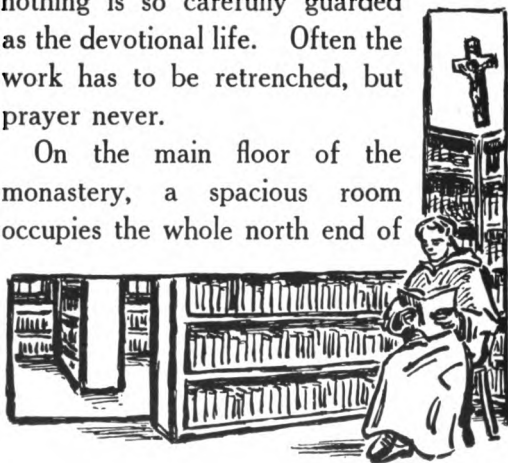
The Office of Terce is then sung, and a half-hour later, as the morning silence begins, one would find no languid group on a sunny cloister, but a corps of men, alert and intense, each claiming every minute for the manifold duties that are assigned him.

Everywhere are signs of activity. There are dishes to be washed, sweeping and dusting to be done, dinner to be prepared, farm-work to be superintended, for,

wherever it is possible, the dwellers in a monastery do all their own work.

And this has to be done with system in order to leave time for the minimum period of study which the Rule contemplates each day, and—more important than anything else—for the required times of prayer. In a Religious house nothing is so carefully guarded as the devotional life. Often the work has to be retrenched, but prayer never.

On the main floor of the monastery, a spacious room occupies the whole north end of



the building. This is the Community Library, containing some nine thousand volumes. In the alcoves are tables equipped for study, at one of which may be seen one of the Fathers just settling himself for a morning's work.

We glance at the volumes he is intent upon, and it is evident that here is no bookworm delving into snuffy old tomes for mere intellectual pleasure. He expects in a few weeks to preach a Mission in a distant city, and such work is not to be done lightly or without serious preparation, both of prayer and study.

Later in the day he may be found in conference with one of the Brothers who is to assist in the Mission, for the details must be prepared in advance that the best team-work may be done; and our plan for the Brothers in the Order includes their training so as to be able to give in-

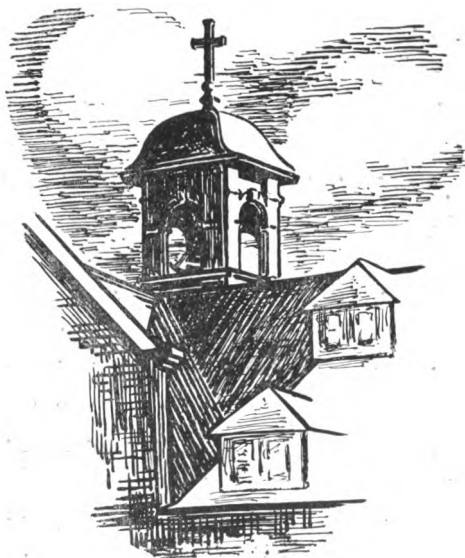
structions, to assist with the Children's Mission, to hold services of intercession, and to preach where the Bishop may license them.

Before they separate you may see them on their way to the Chapel to spend a few minutes together in the presence of Him whose blessing alone can make their labours fruitful.

The morning period is drawing to a close, and each one is still deep in his task when a clear peal sounds from the great bell in the tower above the Chapel. One hardly realized that the forenoon was gone until this warning signal tells us that we have a brief fifteen minutes in which to bring the work to a close and to repair to the Chapel for Sext, the devotion of the noon hour.

This is preceded by a five-minute period when each Religious, kneeling in his stall,

reviews the hours that have passed, and the work he has done; and if aught be found that in our Lord's sight would seem



amiss, before he presumes to offer his noon-tide prayer and praise, he makes his

humble acknowledgment to God, imploring pardon and the grace to amend.

Sext is followed by dinner at half-past twelve. During the meals in the refectory there is no conversation except at dinner on Sundays and the great Feasts, but a portion of Scripture, followed by some profitable book, is read aloud, for the heart and mind must be fed as well as the body.

After a short visit to the Chapel, the Community recreation follows in the Common Room. The observance of this exercise is universal in Religious houses, and it is carefully guarded on the principle of the old proverb, "All work and no play makes Jack a dull boy."

None is sung at two o'clock, after which the Community is once more at work or study. Later in the afternoon, there is perhaps a walk, or in summer work in the

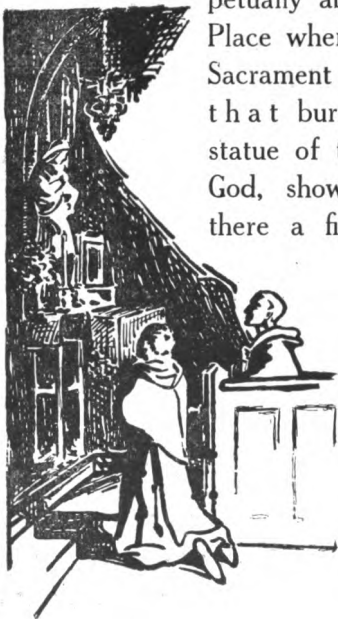
garden, until the Chapel bell again sounds, calling all to Vespers at five o'clock, which is followed by the evening meditation.

Supper is then served, and shortly after eight Compline, the last office of the daily round of prayer, is sung. This service, in many respects more than any other, expresses the confiding trust of the soul through the darkness of the night in the good God, and His tender compassion towards His people.

The final words of the Compline Office are: "The divine help remain with us always. Amen." With this appeal to God the "Great Silence" comes down upon the house, a silence not only from open speech, but "a silence of the heart." And now all through the night no word is spoken until across the stillness of the

dawn is heard the summons: "Let us bless the Lord."

One by one the lights go out until only the ruddy heart of flame that throbs perpetually above the Holy Place where the Blessed Sacrament reposes, or that burns before the statue of the Mother of God, shows here and there a figure kneeling before altar or shrine.



Again the hours that are gone are passed in review; the silent confession of the sins of the

day is being made; the last act of adoration to the Most Holy is offered; the last Ave is spoken in love to God's Holy Mother.

Cor ad cor loquitur. At no other time does heart so speak to heart as in this holy silence when the oblation of the day's work is made at the feet of God, and the spirit is once more commended into His Hands. Kneeling in this worshipful place one realizes the deeper meaning of what our Rule tells us of silence:

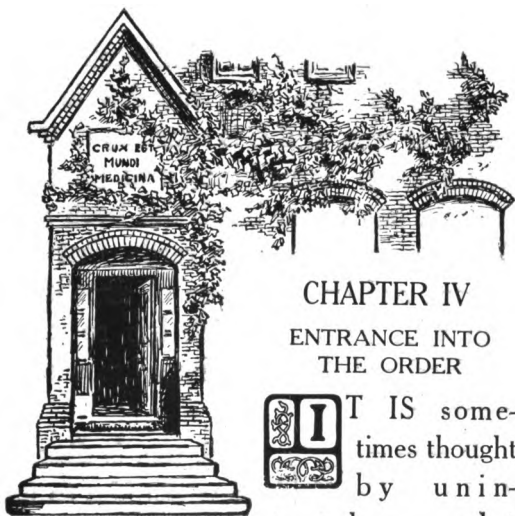
"As the contemplative gazing up to the glory of his ascended Lord is the type of the perfect Religious, so forgetfulness of all about, and the hushing of all earthly converse and intercourse with others concerning transitory things, is the normal atmosphere of the Religious house. We are really never in such close intimacy as when we are drawn together in blessed stillness

before our Lord in the Sacrament of His Love, communing one with another even while absorbed in loving adoration of Him."

And so the day ends. At 9.30 o'clock the last light is out, and God's servants go to their rest signing themselves with the Sign of the Cross, with the prayer on their lips and in their hearts:

"O, Saviour of the world, who by Thy Cross and Precious Blood hast redeemed us: save us and help us we humbly beseech Thee, O Lord."





CHAPTER IV

ENTRANCE INTO THE ORDER

IT IS some-
times thought
by unin-
structed persons that

a Religious Community is a private society existing for the sole benefit of those who happen to be its members.

If this were the case it would be a failure indeed. A Community exists for the good of the Church, and is open to all who can contribute to the life and work which it is called to do.

Through the ages the Spirit's call to the monastic life has ever sounded in the hearts of men, and it is sounding in their hearts today. Some young man, priest or layman, into whose hands this book may fall, may realize as he reads, that the strange and baffling sense of dissatisfaction with his life, which has so often troubled and depressed him, has a deep meaning.

It may mean that God, too, is dissatisfied with his life. He wants him to see some higher vision, to follow some better thing.

All the years God has been speaking to him as He spoke to the rich young man in the Gospel, and he has not known it. Often when he had done his best, the sense of dissatisfaction was keenest. "What lack I yet?" has been his cry.



ST. MICHAEL'S MONASTERY, ST. ANDREW'S, TENN.

Perhaps our Lord is now making the answer very clear: "One thing thou lackest; if thou wilt be perfect, go sell that thou hast, and give to the poor, and come and follow Me." It is the call to the life of voluntary Poverty, Chastity, and Obedience, and the heart that is generous and loving longs to respond.

"What then shall I do?" he asks, "How shall I go about finding entrance to a Religious Community?"

The process is simple. Write the Reverend Father Superior a plain business letter, telling him your desire, and asking what you shall do. If you are a layman, and unacquainted with any member of the Order, it would be well to enclose with this letter a testimonial from your rector.

The Superior will reply, asking certain questions, perhaps, about you, and invit-

ing you to pay a visit to Holy Cross. In the meantime talk to very few persons about your vocation. Speak to your pastor, of course, but do not discuss it with those who will oppose you, and who will argue with you about it. You do not yet know what you will do, and, in any case, such argument can do no good.

The time comes for your visit to the monastery. You will receive a loving welcome, and in the course of a few days, although not living within the Community, you will see enough of the life to enable you, under God's guidance, to reach some calm judgment concerning your vocation.

The stillness of the monastery, the long quiet periods afforded you for prayer and thought before the throne of the Most Holy, will enable you, as you could perhaps never do out in the world, to see through all questions and difficulties, and

to find the vision that God is seeking to show you.

If it happens to you as it has to many others, that God in His loving desire for your service, will not let you say Him nay, your decision will be made.

And now one thing is most necessary. If it is to be done, "then 't were well it were done quickly." Let there be not an hour's unnecessary delay. You have no right to make God tarry your leisure. If He is calling you to Religion He wants as much of your life as you can possibly give Him. His love is jealous of every hour that you keep back.

When you come to begin the life, you are first admitted as a postulant, and come under the training of the Master of Novices, although you are not yet a novice and do not wear the habit of Religion.

Those in Holy Orders are known by

their surname just as they are in the world. A layman uses his Christian name with the title "Brother." If his name happens to be already taken by some one else in the Community another name is given him.

It is important that you should understand the difference between the postulancy and the novitiate. The postulant is trying the life to see if his vocation be true, and the Order is trying him to see, in case his call proves to be real, if he is suited for this particular Community. All grave questions must now be threshed out, for he cannot become a novice and put on the habit of the Order so long as there is any serious doubt in his mind.



When he is admitted to the habit as a novice he is supposed to have settled his doubts, and is giving himself to the Community to be trained. He is like a young man who enters West Point. Such a man is not entering upon his course to see how he will like it, his decision to be made later; but he has decided positively to be a soldier and is giving himself to be trained accordingly. It may turn out later that our aspirant has no aptitude for the Religious Life, but so far as human judgment can discern, the question is settled when he is "clothed," as it is called, in the habit of the Order.

But no man binds himself on entering the novitiate. He takes no vows, he makes no promise. Should he conclude later, or should his Superior conclude, that he has no vocation, he departs honourably with the love and blessing of the brethren, and

with the happy satisfaction of knowing that he drew not back from making a full offering of himself to God when he thought God was calling him.

Ordinarily the postulancy in our Order is six months. Men in Holy Orders spend one year as novices, and may then take temporary vows for two years, after which they are eligible for election by the Chapter to life profession. Laymen spend two years as novices, and three years under temporary vows. Any aspirant under temporary vows may be assigned by the Superior to any of the ordinary works of the community.

The length of time occupied in this period of preparation is the best answer to those who object to one's entering Religion. Often one's friends or family say: "You do not know what you are undertaking."

"Quite true," is the reply, "but I have a plenty of time in which to find out. It will be several years before I can bind myself, and until then I am at liberty honourably and freely any day to leave the monastery and return home."

When one remembers the long period of time required for training a man in the novitiate, it will be seen at a glance that the expense is by no means inconsiderable. It requires a good round sum of money to lodge and clothe and feed a man for several years, not to speak of possible doctors' and dentists' bills, etc.

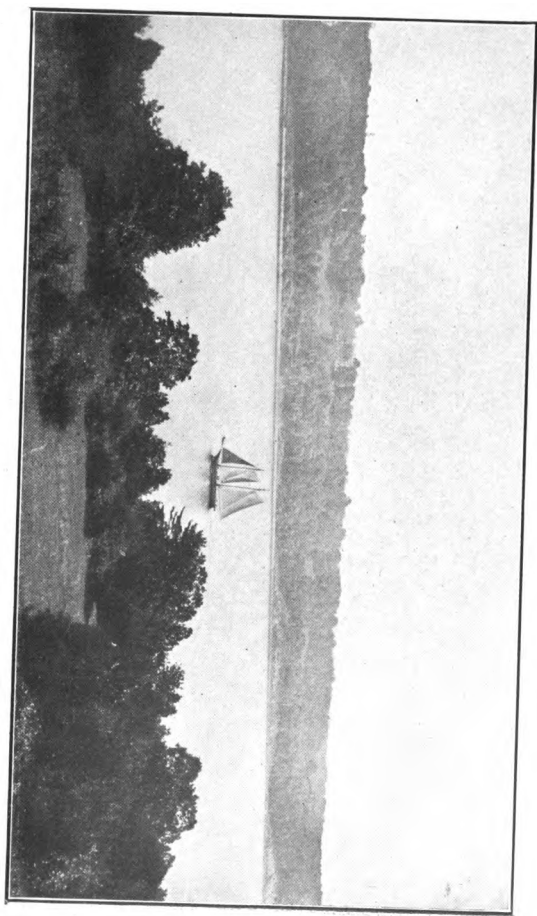
But let it be borne in mind that inability to meet these expenses does not for a moment debar a man who is otherwise qualified, from entering the Order. If you have any savings or property very naturally you would wish to contribute to these expenses before disposing of it. If you have noth-

ing, you can give yourself, and after all, God wants not yours but you.

The training in the novitiate varies with each man's talent and temperament, and depends on what kind of work he gives promise of being able to do best.

It all comes to two things, however. Whether one is trained as a business man, a mechanic, a farmer, a teacher, a priest, or what, these are absolutely indispensable: He must learn (1) How to pray, and (2) How to do what he is told, promptly and with never a word of protest.

If the most brilliant scholar in the country came to the novitiate, and was unwilling to learn these two things he would be showed the door. If the dullest and most ignorant backwoods boy came, and gave proof of a willingness and capacity for prayer and obedience, the Community



THE RIVER

would welcome him as a gift and blessing from God.

In the novitiate all receive the same instruction concerning the principles of the Religious Life, and the spirit and meaning of the Rule of the Order; and, as a matter of course, are carefully trained in a knowledge of Holy Scripture and the Faith of the Church.

Certain novices who may be selected as giving promise of capacity in such work as the Sacred Ministry, teaching, catechising, etc., are put under competent tutors to be tested and trained.

Others who show business capacity may be educated as accountants, secretaries, or for posts of business administration. Our proximity to Poughkeepsie, with its famous Eastman Business College, offers special advantages for this kind of study; and with its diversity of work, the Order

requires a considerable corps of well-trained business men.

The selection of all such novices, however, is left wholly to the judgment of the Community. Occasionally some one asks: "If I should come to your Order would you agree to let me study for the priesthood, or for teaching, assisting in missions, etc.?" The answer is always emphatically "No."

No man would be permitted to bargain with God as to the terms upon which he would dedicate himself in Religion. It would be clean contrary to its own interests for a Community not to search out and develop to the utmost every such vocation, but nothing in the way of a promise beforehand would be tolerated in the Religious Life. A man who could not trust his Superior to do what was right in such a matter, would thereby show that he had

no vocation, to that Community at any rate.

The activities of the novitiate do not stop with spiritual and intellectual work, however, for the effort is made to familiarize every one with all the practical duties of the monastery.



The ideal is for each one, from the Father Superior down, to be able at a moment's notice, to take intelligent charge of any department, whether it be the complicated detail of the sacristy, the work of the kitchen, or the management of a recalcitrant furnace with the mercury below zero.

The probation completed and the novice

elected by the Community to profession, in a service of singular beauty and solemnity he takes the vows which bind him as a Religious as long as he shall live.

Kneeling before the altar after the Gospel in the High Mass he reads aloud his solemn act of profession:

"In the Name of God. Amen. I, known in the world as....., desiring to consecrate myself fully and entirely in body, soul, and spirit, unto the service of our Blessed Lord and Saviour Jesus Christ, do hereby make unto Almighty God, before the whole company of heaven, and in the presence of you, my spiritual Father, and of you, my brethren, the threefold vow of Poverty, Chastity and Obedience, according to the Rule of the Order of the Holy Cross, steadfastly purposing to keep and observe the same unto my life's end, the Lord being my helper. And herein I humbly pray for the grace and heavenly assistance of the Holy Ghost, and for the inter-

cession of Blessed Mary, ever-Virgin, and all the Saints, through Jesus Christ our Lord. Amen."

Still kneeling, he signs this instrument of his profession and delivers it to the Superior who lays it upon the altar. The newly professed Religious, at the proper place in the Mass, seals his vow with the reception of the Blessed Sacrament of the Body and Blood of Christ, and starts out on his consecrated life, crowned with a thousand blessings, a whole burnt-offering laid by his own act on the altar of God.





CHAPTER V

OUR RULE AND WORK

THERE are many forms of monastic Rule, but however widely they differ in their details,

the same principles underlie them all. Different communities living different forms of the Religious Life require that the principles of Poverty, Chastity, and Obedience be adapted to their particular circumstances and conditions.

The Order of the Holy Cross has not modelled its Rule upon any ancient form, but has exemplified the principles of monasticism in a Rule that is pre-eminently suited to the demands of our own times.

Many communities are founded for special work. One perhaps for nursing the

sick; another for teaching the young; a third for preaching. The Order of the Holy Cross places before it no one such end. The Rule is designed to train every man for what he can do best, and the Community offers itself to the Church to serve her, not in any special capacity, but in any field where its labours may forward her great work for God's glory.

Our Rule declares: "We place ourselves unreservedly in God's Hands, but we cannot tell for what He will use us." And again: "Our position as a Religious Order sets us free for prompt movements, and opens to us world-wide possibilities. . . . We must constantly be preparing ourselves for any summons that may come, ready to meet whatever opportunities God may provide."

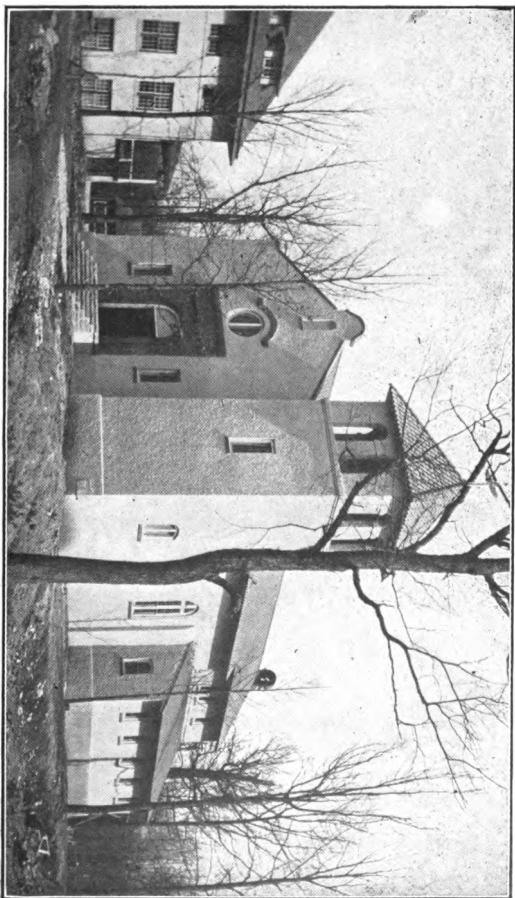
So our principle is not to seek this work or that, but to stand alert, ready to answer

whatever summons may come, as did the prophet of old, saying: "Here am I; send me."

A Community based on such a principle will inevitably find its activities developing from one form to another as the years go on. When our Order first began, God sent us into Darkest New York, and for twelve years we gave all we had to city work.

Then the call seemed to come to devote the greater part of our activity to preaching missions, conducting retreats, etc. This continued for many years, when, it pleased God, without any conscious movement in that direction on our part, to call us to the important work of teaching, and in 1905 St. Andrew's School, in Tennessee, was founded, and a year later Kent School, in Connecticut.

In May, 1921, at the request of Bishop



ST. ANDREW'S CHAPEL.

Weller, the Order undertook the care of St. Peter's Parish, Ripon, Wisconsin, in the diocese of Fond du Lac. St. Peter's House is the headquarters of the work in the middle west. Ordinarily requests for missions and retreats from that section of the country are referred to the house at Ripon, as requests from the South are referred to St. Andrew's.

At the present time the combination of missionary work, of preaching, and of schoolwork, seems to be God's will for us, and the Order is giving itself to it to the utmost of its ability.

One other hope that from the beginning has been in our hearts is that God would some day count us worthy to assist in the great and glorious labour of taking the message of the Gospel to those who in heathen lands lie in darkness and in the shadow of death. This hope seems

now about to be fulfilled, and in a later chapter we shall speak of the work which we are preparing to enter upon in Liberia.

Its preaching work the Order regards as one of its most important responsibilities, and although there are periods of many weeks when its members are not engaged on the Mission, the intensiveness of this service at other times can be understood when we note that the Community records show that in a single year one member alone preached four hundred and forty sermons, an average of more than one for every day of the year; and another member, on an itinerary extending from September until Christmas, averaged preaching twice every day.

Other works of no less important character, although from their nature not so evident to the public, occupy much time of the members of the Order. Foremost amongst these is rescue work. One mem-

ber of the Order is the Chaplain of St. Faith's House, Tarrytown, New York, an institution engaged in the care of young girls. Chaplaincy work at Letchworth Village, the great New York State home for defectives, is done regularly by one of the Fathers.

Two Sisterhoods, the Community of St. Mary, at Peekskill, New York, and the All Saints' Sisters of the Poor, in Baltimore, look to our Community for assistance; and two of the Fathers, appointed by the Superior for that work, give a considerable portion of their time to the spiritual affairs of these Communities.

The work in connection with the Community of St. Mary includes, besides the spiritual oversight of the Sisters, the Chaplaincy of the Nurses' Training School at St. Mary's Free Hospital for Children, New York City, and that of the House of Mercy, Valhalla, N. Y. The Fathers at

St. Andrew's, Tenn., look after the spiritual interests of the convent and school at St. Mary's-on-the-Mountain, Sewanee.

As a guest at Holy Cross passes along the corridor he may notice a card on the door of a small room on the second floor which announces that this is the guest-master's office. Here is another department of our work that we regard as of first importance. For years there has been hardly a day when several guests have not been with us. For some years past the annual average of visitors registered on the Guest-book has been somewhat above three hundred. Some of these remain for a day, others for many weeks.

Almost without exception the ministry to these brethren has been a direct ministry to the Church herself. Most of them are priests who come to get rest and spir-

itual reinvigoration such as only a Religious house can offer.

But it is not only the clergy who look to Holy Cross for such advantages. The train this afternoon may bring a party of seminarists who come eager and hungry for all the spiritual guidance they can find; or a little band of business men who in the midst of the hurly-burly of the world long for a quiet day of Retreat, where, free from distraction, they can look to their soul's need.

Besides these opportunities there are several large Retreats each year. During the Retreat for Priests our household often numbers from sixty to seventy souls; and the Retreat for the Oblates of Mount Calvary, and for Candidates for Orders, especially those preparing for immediate ordination, as well as various pilgrimages by bodies of laymen or clerics, give us occasion for ministering to many souls.

CHAPTER VI

OUR CONFRATERNITIES AND ASSOCIATES



ONE invariable method of the Holy Spirit in His development of the Religious Life has been to call souls living in the world into intimate spiritual relationship with Religious Com-

munities. The gifts and blessings that God gives to Religious are not intended for them alone. They must be shared with others.

It is one of our principal grounds for gratitude to the good God that He has made the Order of the Holy Cross no exception in this respect. From the very beginning of its life and work He has called both men and women, living busy lives in the world, to associate themselves

with us, and to have part in the work of prayer He has appointed for us to do.

THE OBLATES OF MOUNT CALVARY

This society was formed something over twenty years ago, and consists of clergy and seminarists who, while not called to join the Community, desire to live the celibate life and to pledge themselves to a strict Rule which can be kept in the midst of parish duties, and which fosters and develops the sacerdotal spirit.

An annual Retreat is given at Holy Cross for its members. The Oblates wear a simple wooden cross, and while at the houses of the Order are distinguished by a red cord girdle.

OUR PRIESTS ASSOCIATE

These consist of clergy who may not be called to pledge themselves to the celibate life, but who desire in association with

the Order to live under Rule while pursuing the ordinary duties of their office in parish or institutional work. Like the Oblates of Mount Calvary, they are accorded the freedom of our monasteries, and one of our most valued privileges is to welcome them from time to time as they come for a few days' Retreat or rest.

THE CONFRATERNITY OF THE CHRISTIAN LIFE

This confraternity was begun as a local work in New York City in 1887. It was at first intended for the purpose of gathering together a few souls who found themselves hard bested by the temptations of the East Side tenement-house life, and desired the help that an organization of this kind affords for the performance of the simple duties to which every Christian is bound.

The spiritual advantages of such a so-

ciety were speedily evident, and it began to increase until it is now extended into almost every country of the world where the Anglican Church has found footing. Its membership is about 1,200.

THE CONFRATERNITY OF THE
LOVE OF GOD

This association, founded in 1898, grew out of a desire on the part of some to live a stricter rule of life, involving special devotion to the Blessed Sacrament. The members are pledged to frequent Communion and to particular devotion to our Lord present in the Holy Sacrament. Prominent among the exercises is the Holy Hour, which is kept by all on one day of each month before the Tabernacle.

A word regarding the principle on which devout souls share their good works and blessings with each other will help to give

an understanding of the mutual advantage of such associations as these.

The principle itself is based primarily on the power of prayer. My friend may have a difficult duty to perform for God. He asks my prayers, which I gladly and thankfully give. These prayers help on the work he is undertaking, and I therefore, through the help I give, become partner in what he accomplishes for God.

So it is with a Religious Community and its associates. The latter bind themselves to pray continually for the Order and its work. A member of the Order may be sent on a difficult mission. He does not depend on his own efforts alone, but goes forth with the comforting knowledge that many souls are praying for him that he might be able to fulfill his task to God's glory.

Let us suppose that the task is done;

that it has been greatly blessed; that many souls have been drawn to the feet of Christ in penitence and loving faith. It is not alone the preacher who has done all this, but every one who prayed for his work has shared in that work.

God may give some soul a thousand miles away the chief credit for this work, because, although knowing nothing of this particular task, or even that it was being attempted, he prayed earnestly that whatever work the Order undertook might be blessed.

This is what is meant when it is said that our Associates by their prayers lay hold of a share in all the good works of the Order.





CHAPTER VII

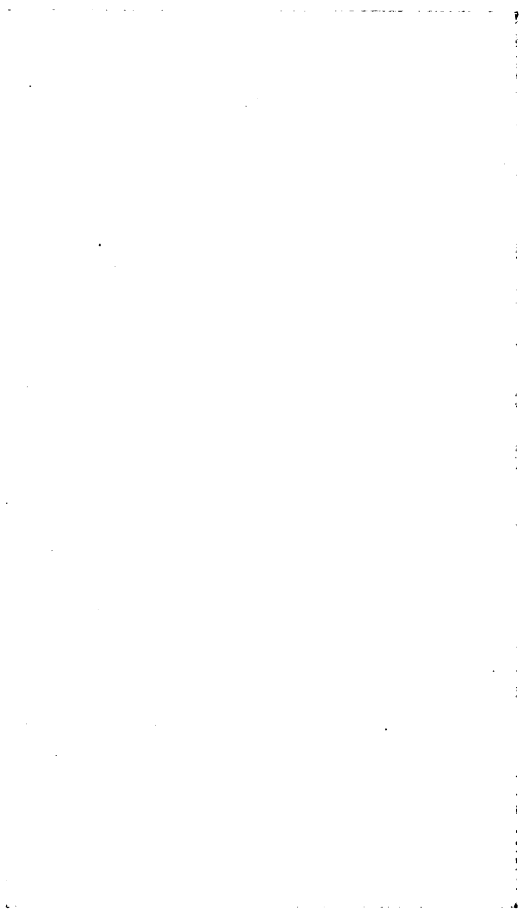
OUR EDUCATIONAL WORK

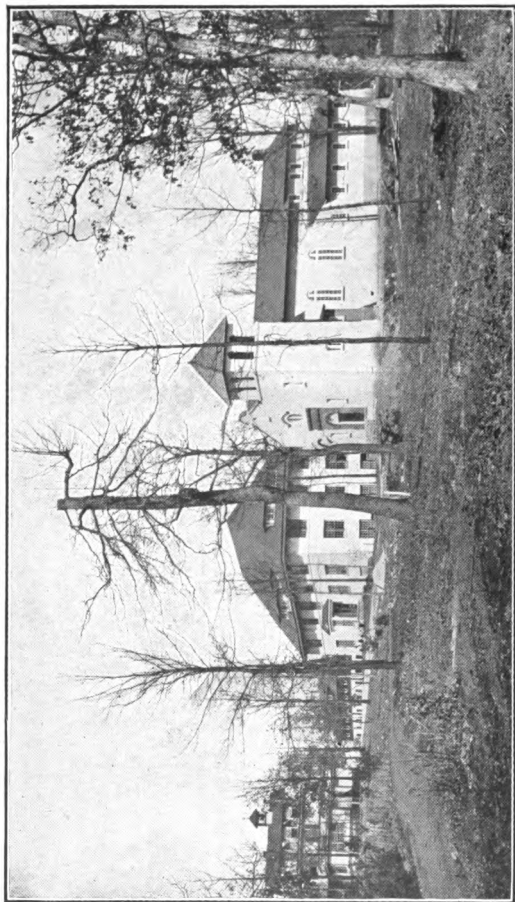
AS remarked in a previous chapter, the Order of the

Holy Cross was not organized with the definite intention of doing educational work. But, as we hold ourselves in readiness to enter upon any form of religious work to which God may direct us, it came about that school work of important nature fell to our lot.

ST. ANDREW'S SCHOOL

In 1904 two members of the Order of the Holy Cross spent the summer in the mountains near Sewanee, Tennessee. With the help of a young mountaineer they erected a "shack" in the heart of the woods just on the edge of a great cliff,





SOME OF THE ST. ANDREW'S BUILDINGS.

St. Joseph's. St. Michael's. St. Andrew's.

The Chapel.

where they lived the simple life for many weeks, mingling amongst the mountain folk, preaching and instructing them in the Faith.

Their purpose, however, was not only that of prosecuting a summer's missionary campaign. For a long time it had been the aim of the Order to establish a house in the South, and it was desired that we should see what might offer itself in connection with a much needed mission work in the Cumberland Mountains.

The result was the establishment of St. Andrew's School in September, 1905, at what has since become St. Andrew's Post-office, on a tract of land owned by the Diocese of Tennessee, which a year and a half later was deeded to the Order for the purposes of the work.

Starting with a little mountain farmhouse, we have carved out a site in the

heart of the wilderness; and in a few years' time from one small cottage the plant has grown until we now have five large modern school buildings, in addition to a beautiful church, the gift of St. Mark's Parish, Philadelphia, and nine other buildings used for residences, shops, barns, etc.

St. Andrew's devotes itself to giving the southern mountain boy a first-class English and industrial education at a cost within the reach of the poorest, and, above all, to making them Catholic Christians.

In addition to the school work, two mission stations are conducted from St. Michael's Monastery, besides which the resident Fathers have the spiritual oversight of St. Mary's-on-the-Mountain, the well-known school for mountain girls conducted by the Community of St. Mary.

St. Andrew's has the small beginning of an endowment which, it is hoped, will

grow. In the meantime, it is dependent on the contributions of benevolent people who believe that the education of the



Saint
Andrew's -

young can be conducted to the best advantage, not only under the auspices of the

Church in the vague sense in which that expression is often used, but by working openly and directly to make devout and loyal Churchmen of every young man who comes under our tutelage.

KENT SCHOOL

Kent School was founded in Kent, Connecticut, in the fall of 1906. Its establishment came about in an interesting way. In preaching Missions in various parts of the country the members of the Order were impressed by the fact that large numbers of boys of ambition and promise were prevented from securing a fitting education by their inability to pay the large fees demanded by so many of the secondary schools.

It was therefore determined to venture the founding of a school that would meet this crying need. Kent was the result,

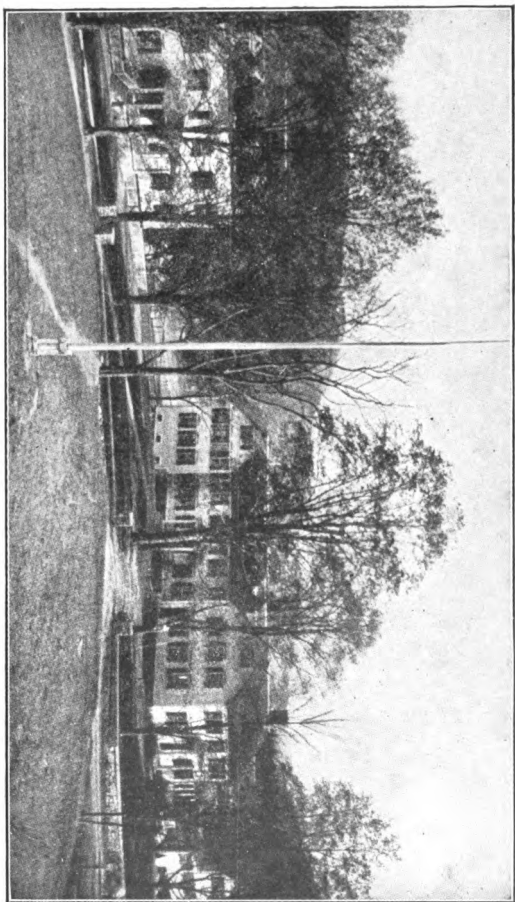
with its large attendance of boys who show their manliness by not being afraid to do their own work. Every boy in Kent takes his turn at what in the army is called "policing the camp." Where in many institutions a large corps of servants is maintained, the Kent boys by their independence and industry make this unnecessary, with the result that the cost is so reduced as to make it possible to educate boys at a figure that is regarded as impossible by most schools of like standard.

Kent, like St. Andrew's, began in a farm-house, and the picturesque old mansion is still in use, although its original character would be hardly recognized amid the extensive group of modern buildings that has grown up to meet the demand for more space in which to prosecute the great and ever-growing work that God has called the Order to do in this institution.

The situation of the school is ideal. The property, consisting of some nine hundred acres, lies most advantageously along the west bank of the beautiful Housatonic, while only a few hundred yards away sweep up to a lofty sky-line the most rugged and picturesque of the far-famed Berkshire Hills.

The work at Kent is so directed that the entire man, physical, mental and spiritual, is developed. Kent, as an athletic factor, has long since been recognized amongst the schools of the East.

The academic work that has been done during the past ten years has given it a place in the first rank among boys' schools in America. Kent graduates have repeatedly carried off the honours in the great universities, and a Kent diploma is a guarantee, not only of intellectual fitness, but of trained and balanced character.



KENT SCHOOL.

But best of all is the work that Kent does spiritually, for as in all the other activities of the Order of the Holy Cross, nothing is counted worth while unless along with it there is found spiritual and religious development and stability.

Our boys are made to realize that their religion is not a mere part of the school exercise and discipline, but the most precious possession they can take with them through life.

And this teaching is not forgotten. A year or so ago the headmaster, in the course of his work of keeping in touch with the old boys, found that at the previous Easter, out of one hundred graduates and former pupils, all but one had made their Communion, and this one had good reason for not having done so.

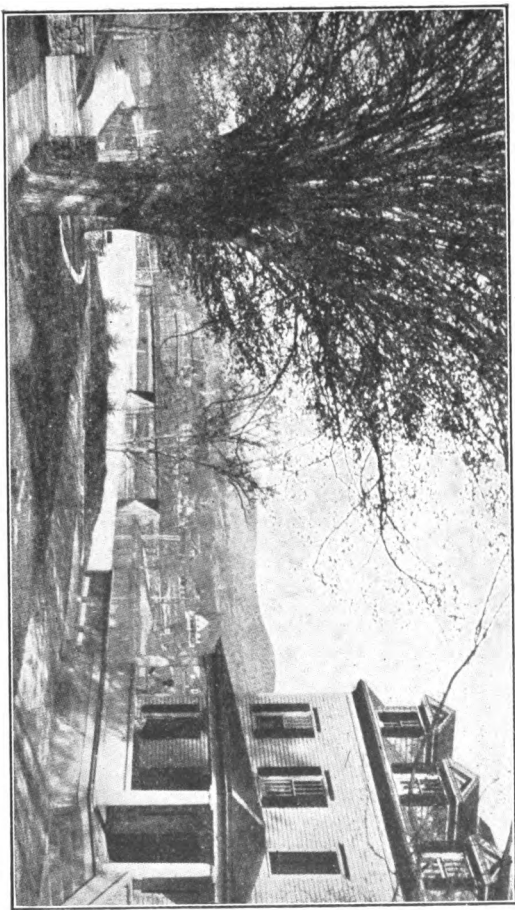
Our schools employ about thirty teachers, besides about thirty others in business

and administrative positions. Only six of these are members of the Order, although the ultimate ideal that we naturally set for ourselves is that all this work should be conducted by Religious.

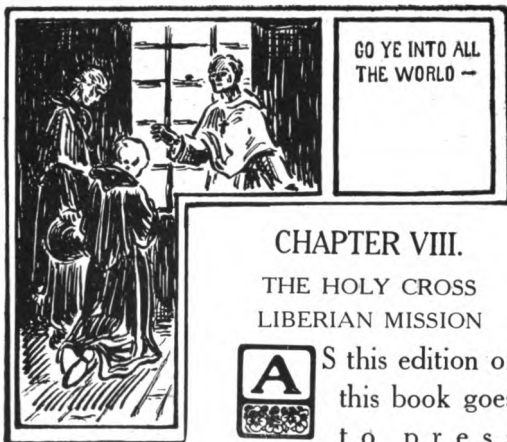
A survey of what is required in these two schools shows something of the field afforded such members of our Community as may be trained for educational work.

It is our constant hope and prayer that God may send to the Order consecrated men, who have experience in school work, or who have the capacity of being prepared for it.

Next to the exercise of the priesthood itself, there is no more sacred and effective ministry than that of training the youth of our land, not only to be good citizens, but also to be that without which the best type of citizenship cannot exist, namely, devout and loyal Christians.



LOOKING NORTH FROM KENT.



GO YE INTO ALL
THE WORLD ~

CHAPTER VIII.

THE HOLY CROSS LIBERIAN MISSION



S this edition of
this book goes
to press

(March, 1922), one of the Fathers of the Order is somewhere in the West African jungle in Liberia with Bishop Overs, seeking a location for a mission station which the Order of the Holy Cross proposes to found there within a few months.

We have no clear plan as yet concerning the details of the Mission. During the next twelve months this and many other

problems will be worked out. What lies before us in Africa we are not even trying to divine. When we get there, things will be found as God wills them to be.

In offering our services to Bishop Overs we have made but one request of him, namely, that we be permitted to work among the heathen peoples. It will be recalled that the coast country of Liberia was settled a little more than a century ago by Christian freedmen from America. Of these Americo-Liberians there are about 20,000 in the coast district. Behind the coast lies a vast unexplored country, containing some two and a half million natives. These are either pagans, or tribes professing a debased form of Mohammedanism.

The Bishop purposes giving us a station on the elevated plateau about a hundred miles inland. For many reasons, it matters

little to what territory the Bishop assigns us. The one important thing is to get into the midst of the heathen people, and begin to tell them at the earliest possible moment of the one true God and His Son, Jesus Christ, whom He hath sent.

How we shall live, what houses we shall have to erect, what methods the Mission will employ, are questions that cannot be answered now. The general plan, however, which has the approval of the Bishop, is to settle near some center of population, erect a small mission station with a modest hospital on one side and a school on the other, gather in the sick, the destitute, and the ignorant as opportunity is given us, and let the work grow as God may direct.

Nor do we intend to undertake this work with a limited staff. We purpose gathering with us into this adventure for God a multitude of our fellow-countrymen, old

and young, men and women. We intend to claim souls from every walk of life to be co-workers with us in this campaign for the furtherance of the Kingdom.

Not that we mean to take all these out to Africa with us. That would indeed be a project devoid of the Christian virtue of prudence. But let us not forget that often the missionary who exercises the greatest power for the conversion of lost and wandering souls is one who never moved from his home town, who never looked upon the face of a heathen, whose ministry has its center in the common-place surroundings of home or shop, but which embraces the wide world in a far-flung circumference of devout prayer and almsgiving, and by these agencies snatches souls from the prison-house of the enemy and delivers them into the hands of the Lord to be built as living stones, elect and precious,

into the walls of the heavenly Jerusalem.

But all are not to remain at home. Some must be at the front, however many may be behind the lines taking care that the supplies get through. The plan, so far as personnel is concerned, and which is subject to modification or expansion, is to send three Fathers of the Order, two secular priests, a doctor and a good all-round mechanic.

In organizing this Mission, we ask only the paternal sympathy of those under whom we shall work, and the place and opportunity to serve. We propose to finance the enterprise and to furnish the men.

Naturally, as our Order stands face to face with so thrilling an opportunity, our young men are dreaming dreams and our old men are seeing visions; and all the visions and all the dreams are of conquest for God.

Convinced as we are that He is calling us to this work, we mean to ask great things of Him, with sure confidence that since "He is faithful that promised," He will not let us be disappointed of our hope.

One recalls the triumphant saying of St. Francis, "We have promised great things to God but God has promised greater things to us." And so we are going forth, please God, with the high assurance that He who has pledged His word to give His divine Son "the heathen for His inheritance and the utmost parts of the earth for His possession," will permit us to have a share in reclaiming for Him His lost inheritance of precious souls, and to "fetch home again His banished that they be not expelled from Him."

Who will go forth with us to the help of the Lord?



CHAPTER IX.

THE HOLY CROSS PRESS

NO ACCOUNT of the activities of the Order of the Holy Cross would be complete without a notice of our publications, which we regard as among the most effective of all our missionary works; conducted as they are for the purpose of spreading the Faith of the Church, and of leading souls already grounded in this Faith to higher levels of the spiritual life.

It is not possible here to do more than refer to the numerous books issued by the Holy Cross Press during recent years. "The Roodcroft Library," a series of small, handsome volumes of devotional reading; "The Holy Cross Missal," with its rich supply of propers for the Altar Service which are not found in the Prayer Book; Father Huntington's "Work of Prayer," and Father Hughson's "The Infant King," and "The Passion of the King," and "The Holy Cross Prayer Kalendar," (issued annually), represent the various types of publications that have been sent forth.

Many of our publications have been again and again reprinted in order to meet the demand for them. At the present time a definite plan is on foot for the general extension of this branch of our work. A complete list of the output of Holy Cross Press can be had free of charge. Many

other books are projected, several being in course of preparation.

THE HOLY CROSS MAGAZINE

Our most important periodical is "The Holy Cross Magazine." It was begun on the East Side of New York nearly forty years ago, as a little hectographed sheet of writing paper, intended to give the members of the Confraternity of the Christian Life certain information and direction concerning their Rule. At first, like Bill Nye's "Laramie City Boomerang," it was published "as often as possible." Little by little it grew to its present proportions, and it is now sent every month into the four continents of the world, where it is read and appreciated.

"The Holy Cross Magazine" is published "in the interest of the Catholic Religion and the Regular Life," and in this sphere occupies a unique place in Anglican

periodical literature. The subscription price of the Magazine is \$1.50 per annum, which includes in every case a subscription to "Holy Cross Tracts."

The publication of a monthly periodical is no light labour, and a visitor at Holy Cross would find a glance into the Magazine Room interesting. Here the editor may be found at his desk, surrounded by manuscripts, all to be carefully read and passed upon, each one involving correspondence with the author. There are long galleys of proof awaiting correction, urgent letters from a harried printer, a score of requests to change addresses, and complaints from irate subscribers, who have not received the Magazine because they forgot to send their new address.

All these have to be dealt with; proof must be returned on time; printers must be kept in a good humour; subscribers humbly placated; and underneath all this burden of detail the editor must be plan-

ning series of articles, thinking of people who can be asked to write them, or failing this, writing them himself. Then the end of the month sees thousands of envelopes to be addressed, thousands of Magazines to be inserted in them, and all to be done intelligently and carefully.

HOLY CROSS TRACTS

“Holy Cross Tracts” were begun in January, 1915, as a monthly publication, devoted to the spread of the doctrines of the American Church. The success of these publications has been phenomenal. In seven years nearly 2,000,000 tracts have been distributed in this country, each one devoted to some crucial article of Catholic Faith or practice. In all fifty separate tracts have been issued. The series is no longer published periodically, but the list is being constantly swelled by the printing of tell-



ing expositions of the Faith, and papers in its defense.

These Tracts have met with an enthusiastic reception on the part of the clergy. They are found in the vestibules of many churches, and their perusal has enlightened many minds and hearts as to the force and truth of the Catholic Religion; for all of which we give devout thanks to God.

"Holy Cross Tracts" have received the formal approval of several distinguished Bishops of the American Church.

"HOLY CROSS BOOKLETS"

In addition to the above, the Order publishes from time to time the "Holy Cross Booklets," small attractive publications, dealing with a variety of devotional, doctrinal and historical subjects. Some of these have gone through edition after edition until count has been lost of the many thousands of them that have found their way into the hands of the Faithful.



CHAPTER X.

THE MONASTIC LIFE FOR LAYMEN

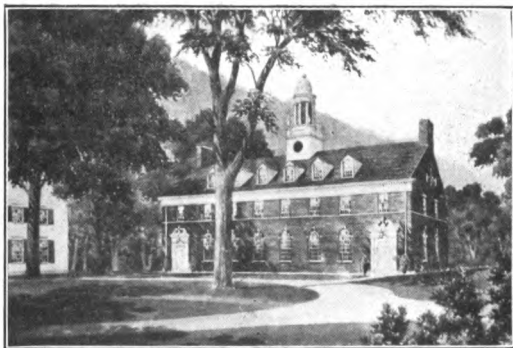
IN ORDER to gain a right understanding of the subject, it is necessary to speak more particularly of the place which laymen have in the Religious Life in the Church.

A half-century ago when the foundations of the monastic life for men began to be laid anew in the Anglican Church, it was deemed best by the wise master-builders of the time to give the greater

prominence to those vocations that came from the ranks of the priesthood.

But as the experience of the Church grew riper, the Holy Spirit led her to see that the Religious Life belongs to all classes, and that the calls of God come not to layman or cleric, as such, but to any who are ready to follow the evangelical counsels, and forsake all—father and mother, husband and wife, house and lands, and their own wills also—to follow Christ in Poverty, Chastity and Obedience.

So it has come about that today, both in America and England, there are Religious communities for men, in which, as with us at Holy Cross, the layman takes his place in choir along with the clergy, and shares with them the burden of government. His counsel is sought in the deliberations of Chapter, and his voice is equal to that of



THE PROJECTED STUDY HALL AT KENT.



KENT FROM THE SOUTH.

the priest in deciding the policies of the Community.

In this ideal, there is set forth a fundamental principle, namely, that in the monastic state every man offers to God whatever he may have; and, once laid on the altar, these offerings, whatever the world may think of their comparative value, are equally precious in the sight of God, and are made equally holy by the altar which sanctifies them all.

This principle may be illustrated by a scene that may be enacted any day at the doors of our monastery. Three men present themselves, let us say, and ask to be admitted to the privilege of serving God as Religious of Holy Cross. The Superior interviews them. He tells them that the life to which they aspire is a complete dedication of themselves to God, and they must have somewhat to offer.

One of them replies: "I have had no opportunity of education. I was brought up on a farm. I can plow a furrow, and tend the stock."

"Good," replies the Superior. "That is indeed a worthy offering, and if you prove true to your call, there will be ample opportunity for you to exercise your Religious ministry along the lines on which you have been trained."

Another of the applicants answers: "I have had some training in teaching school, and I want to offer it to God, to be used in the Religious State in any way He wills."

"We could use a score of teachers in our schools," says the Superior. "Your gift and experience will be a practical and acceptable offering to Him."

"And I," says a third, "am a priest."

"And as such," answers the Superior, "we are ready to welcome you, feeling

that if your vocation to the Religious Life be a real one, you will be able, under its discipline, to exercise your ministry in a manner and measure that will be for the glory of God and the help of many souls."

All three are welcomed. All three are received as men who desire to give whatever they have, much or little, to God. Their gifts are wholly unlike. Of necessity their training in the novitiate for their external work will be on widely differing lines, but there will be no difference in their spiritual background. Whether they tend the cattle, teach the boys, serve the kitchen, or sing the Mass, they will be trained to do it all in a spirit of obedience and prayer.

What their ministry will be, and the method of its exercise, will be left to their Superior, and he who offers the Holy Sacrifice will not carry in his heart a more

acceptable spirit of oblation than he who cooks the dinner or minds the farm.

And in the work, they share and share alike. The Brother may, at the altar, serve the priest who an hour later in his turn will help him with the pots and pans. Nothing is menial, nothing is a condescension. Brothers all, they are taught that it is a privilege to have part in every labour; because whatever its form, it is a dedicated service, and all who share it receive the blessing that comes to those who with worthy hands touch holy things.

A Religious Community is an epitome of the Church. In the Body of Christ if one



member be honoured all the members rejoice with it; and so in a well organized monastery every member, through his prayers and work, shares the labours and blessings of every other.

We recall the old mediaeval story of the great preacher who went to preach a mission and whose eloquence brought many souls in love and penitence to the feet of Christ. And when the work was done, he humbly thanked God that he had had such power with men. Then in a night-vision it was revealed to him that his word would have had no power but for the prayers of the lay-brother who sat on the pulpit steps and prayed all the while.

Such is the privilege that the Religious Life offers to men, priests and laymen alike. Such is the call that God is sending to His people; and yet, alas, how many

there are who have yet to learn of the existence even of such a life.

In remote parishes, in sections far removed from centers of Church activity, there are young men by hundreds whose hearts are hungering to give themselves to God, but they are ignorant of the possibility of any permanent service save in the priesthood, for which in the great majority of cases, they have no fitness, and feel no call. No friendly hand points them to the cloister, and none save God will ever know the hearts in which, after painful waiting, hoping against hope, hunger was turned into bitterness, and generous zeal was quenched.

It has often been said that the Anglican Church does not know how to make use of the aspirations of her children. It was Lord Macaulay's remark that had John Wesley been a Roman Catholic they would

have shaved his crown and put him into a habit, and he would have become the founder of a great Religious Order; and that had St. Ignatius Loyola been an Anglican he would have been the leader of a great schism.

Perhaps the case has been overstated, but no one who can feel the pulse of the Church can doubt that at the present juncture the Holy Spirit is moving with unwonted power in the hearts of young men.

And over against this call to labour for Him whom they love and long to serve, lies wide open the opportunity for consecration of body, soul, and spirit in the Religious State. All that is needed is a hand to guide them to where the path begins; a voice to cry: "This is the way; walk ye in it."

CHAPTER XI.

THE NEED AND THE VISION



MORE than forty years the Order of the Holy Cross has been in existence. Just short of twelve years were spent in the slums of New York; twelve years amidst the Maryland foothills of the Blue Ridge Mountains, and the remaining years have been passed on the Hudson.

The beginning of each of these three periods marked a distinct and important epoch in the history of the Order. A fourth period has begun. How will it be marked in the history of our life and work? No man can say, but as we look out on the Church and are made to realize her needs, we cannot but crave the prayers of our friends that God may give us the means and the spirit whereby we can serve her to the utmost.

But we wish to ask something beyond their prayers. In order to do the work which all over America our brethren are importuning us to do, we must have men.

To show just how persistent this importunity is we will be pardoned if we give a leaf from the records of our correspondence. During every year that passes the Order numbers the requests that are received for missions and other similar works by hundreds. These come from almost every diocese in America. We were able, by heavily overworking every available man, to respond to some sixty of these calls each year.

We are not concerned at present to conjecture what might be done for the spread of the gospel could, let us say, two priests and a well-trained brother spend a fortnight or more in each of these

hundreds of parishes. Our concern now is with the future.

The American Church has just above 1,000,000 communicants, including about 6,000 clergy. If the Church is serious in her recognition of the Religious Life, if the hundreds of requests for work that come to Religious Communities from Bishops and from the parish clergy, are any index of how it is valued, then it would surely not be extraordinary if she should supply, let us say, five priests and a bare score of laymen, to the Religious Life every year. As a contribution from the great mass of Church people it would be infinitesimally small. To put it in the terms of the counting-house, it would

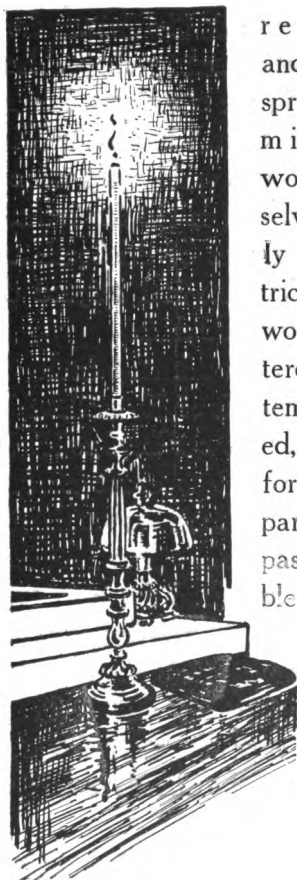


be a little less than one four-hundredth of one per cent of her communicants, a proportion so absurdly small that the mention of it can scarcely fail to provoke a laugh!

And yet what would a Religious Community receiving this increase be able to do? It would mean that every year an efficient response could be made to the hundreds of such calls as we have described as coming from our brethren.

Nor would this be all, for a wider vision unfolds itself. It would mean that every twelve months a band of trained and consecrated men—three priests and a dozen brothers, at least—would go forth to the harvest.

Nor would they go as labourers of a day, doing their task and leaving the shepherding of souls to chance workers who may or may not come after them; but as they settled themselves in one or another destitute



region, churches and schools would spring up, chains of mission stations would extend themselves through thinly populated districts; Sacraments would be administered; children systematically instructed, the sick cared for, the dying prepared for their last passage, and, most blessed of all, the

poor would have the Gospel preached to them.

As company

after company went out, like swarms from the parent hive, what century-old problems would be solved in our city slums, in rural regions where the Church has never lifted up her voice, in the wide areas of our Western dioceses, and in the far recesses of the mountain ranges of the South and West! Where darkness had reigned the light of the Gospel would shine.

But the vision does not stop here. It reaches unto those ends of the earth which have been promised to our Lord as His inheritance. For Religious count no land foreign to them where souls are waiting for the message of the Cross. They have long since heard and answered the call: "Get thee out of thy country, and from thy kindred and from thy father's house unto a land that I will show thee," and they stand alert, ready for any adventure for God, requiring nothing of the Church in the way

of remuneration save her sympathy and her prayers; and with not a circumstance or condition of their lives to stay them from going on an hour's notice to earth's remotest boundaries, should the call so come.

Thus going forth in their freedom, what seas could these Gospel messengers not traverse? What far hinterlands of the mission field, long the despair of devoted Bishops, could they not illuminate with the torch of divine truth, and conquer for Christ? Where men had worshipped the hideous crocodile of Asia, or the horrid fetich of the African jungle, the Cross would reign, proclaiming the one true God and Jesus Christ whom He hath sent.

This is no flight of an excited fancy, but a true historical picture of what has been done again and again in past ages, by men whom Religion had liberated from every

trammel save those of the constraining love of Christ.

It can be done again, and it will be done; and the Order of the Holy Cross offers no apology for making the declaration that nothing less than this is the ideal that it sets before itself, for the consummation of which it prays day and night; and to which it dedicates whatever resources it may please the Holy Spirit to send.

But it means we must have men—men sound in mind and sound in body, and in whose hearts God has enkindled a flame of love that many waters cannot quench.

And what reward awaits those who come? We shall find the answer in a dramatic event of the last century. A great captain in the liberation war of humanity in an hour of humiliation and seeming defeat, stood amongst his shattered columns and cried:

"I offer neither quarters, nor provisions, nor wages. I offer hunger, thirst, forced marches, battles, death. Let him who loves his country with his heart, not with his lips only, follow me."

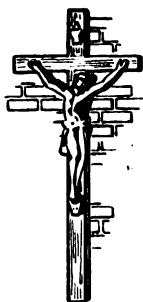
Four thousand heroes fell in behind him and theirs was the spirit that enabled Garibaldi to win for Italy her freedom from the invader's yoke.

The captain of our salvation sends forth today the same compelling summons as of old:

"If any man will come after Me, let him deny himself and take up his cross and follow Me."

To those who would enlist in this enterprise He offers loneliness, sacrifice and suffering; perhaps bonds and imprisonment, even death in some savage land for Him; but those upon whom the Spirit sets His seal will count all these things as naught

for the sake of Him whom, not having seen
they love, in whom they rejoice with joy
unspeakable and full of glory.



St. Augustine's Chapel

In Memoriam

William Masters Camac

1852-1918

Consecrated

October 4th, 1921

APPENDIX

SAINT AUGUSTINE'S CHAPEL at Holy Cross was consecrated with a service of unusual splendor by the Right Reverend William T. Manning, D. D., Bishop of New York, on the Feast of St. Francis of Assisi, October 4th, 1921. A great company of the friends of the Order were present, among them being the Right Reverend Charles B. Colmore, D. D., Bishop of Porto Rico, who assisted in the sanctuary, and about seventy-five of the reverend clergy. The sermon on this occasion was preached by the Reverend Frank L. Vernon, D. D., rector of St. Mark's Church, Philadelphia.

Saint Augustine's Chapel is a munificent gift, erected as a memorial to the late

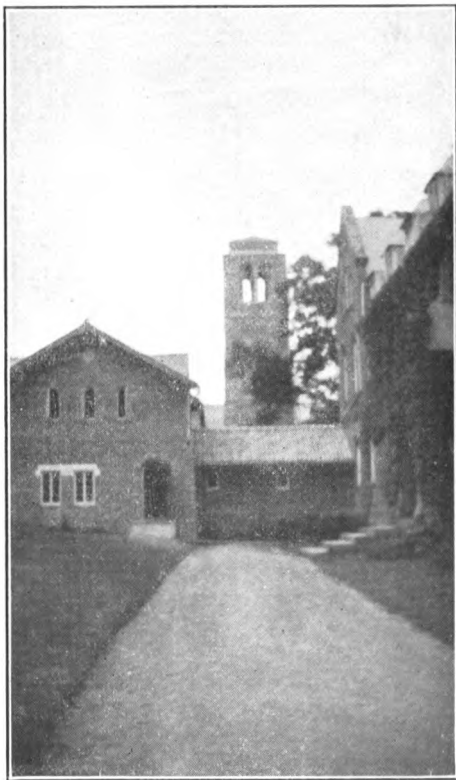
William Masters Camac, Esq., of Philadelphia, by his widow. Mr. Camac was an old friend of the Order of the Holy Cross, a devout Catholic, and for many years a vestryman of St. Mark's Church, Philadelphia. It was especially fitting that the permanent Chapel at the mother-house of the Order should be in his memory. Not only had he been associated with the Order from its beginning, but it is recalled as a happy incident that one of the first buildings erected by the Order nearly forty years ago—the Chapel of the summer home at Farmingdale, Long Island—was designed by Mr. Camac, who was himself an architect.

The plans for Saint Augustine's Chapel were drawn by Messrs. Cram and Ferguson, of Boston, and the work of construction was done by Mr. Edward J. Walsh, of Peekskill, N. Y.

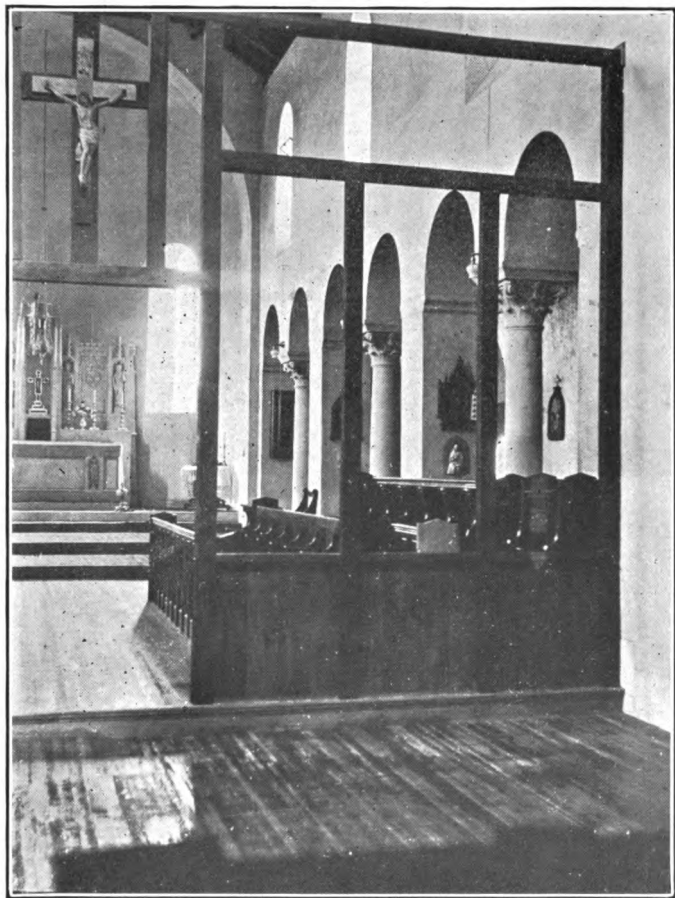
The style is tenth century Italian, a most pleasing combination of grace and solidity. It is built of native stone, with trimmings of brick and limestone.

The choir is constructed for about sixty stalls, and the spaces outside the choir will accommodate about one hundred and twenty-five worshippers. This affords opportunity for large retreats for men.

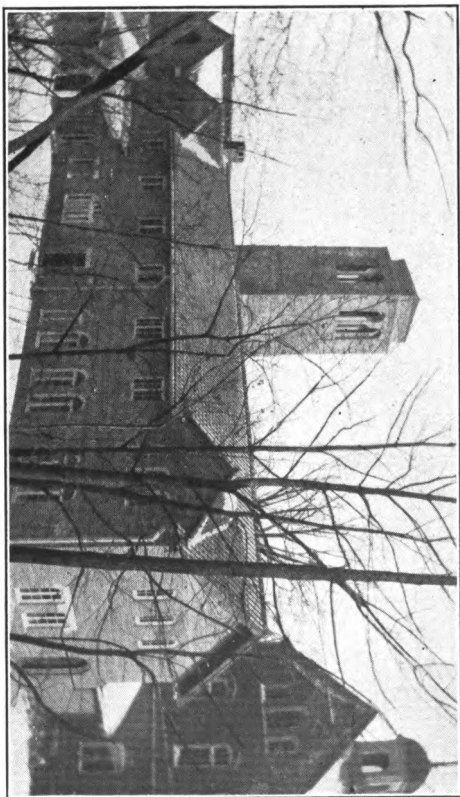
The crypt beneath the sanctuary gives room for several chapels, the main one, dedicated to St. Michael, being quite spacious, and well suited for smaller retreats where twenty or thirty persons can be in attendance. Owing to the slope of the hill upon which it is built, we have an upper church and a lower church, a miniature, as it were, of the great Church of St. Francis at Assisi.



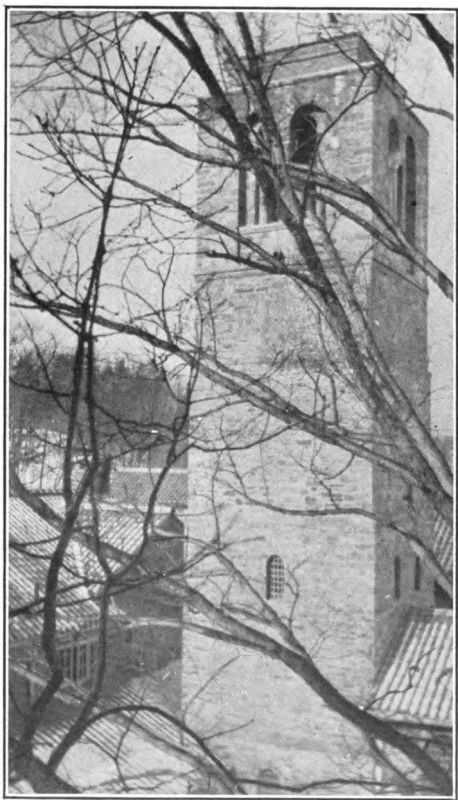
FROM THE MAIN DRIVE



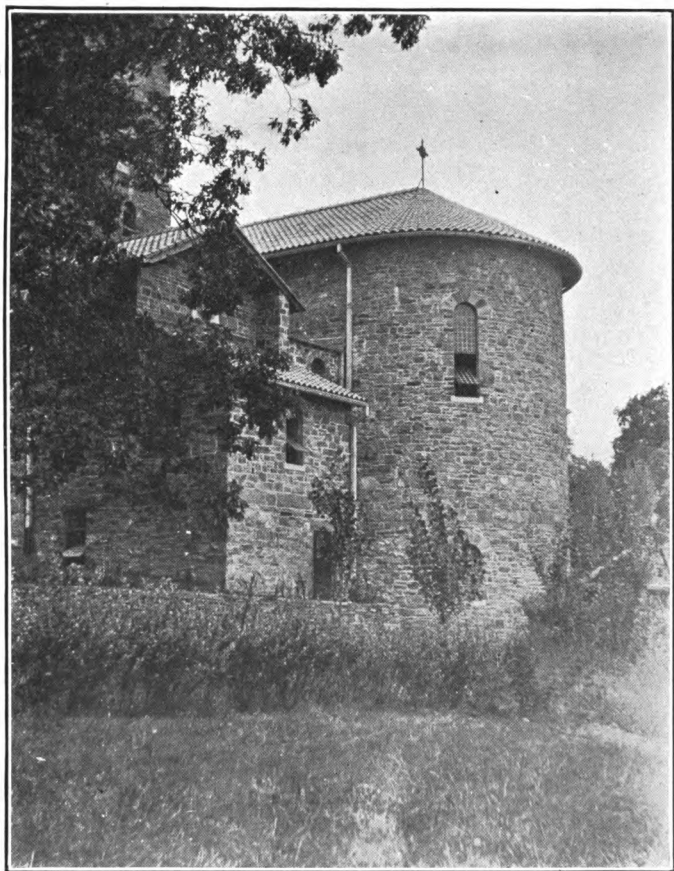
ST. AUGUSTINE'S CHAPEL—INTERIOR



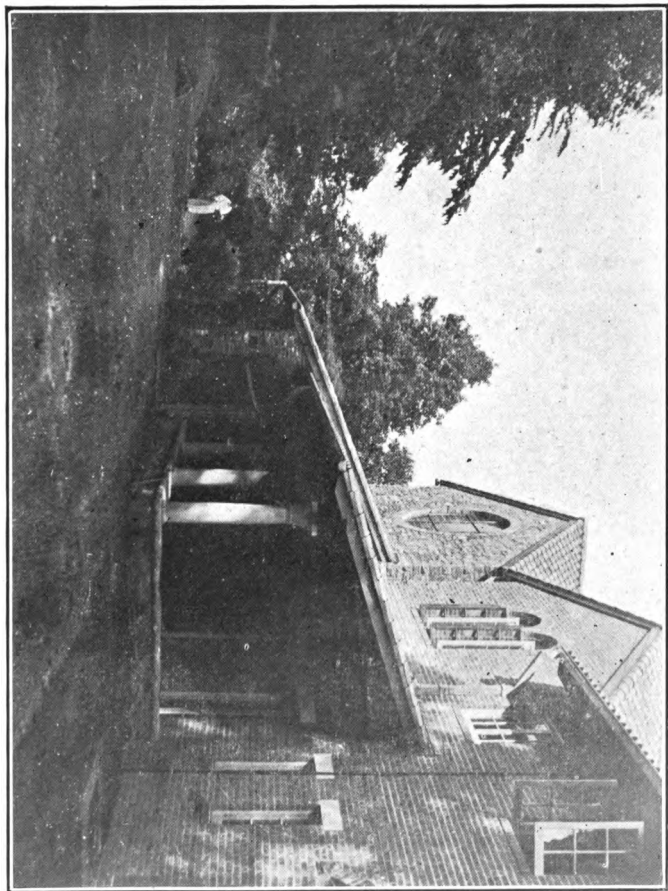
MID-WINTER'S SNOW



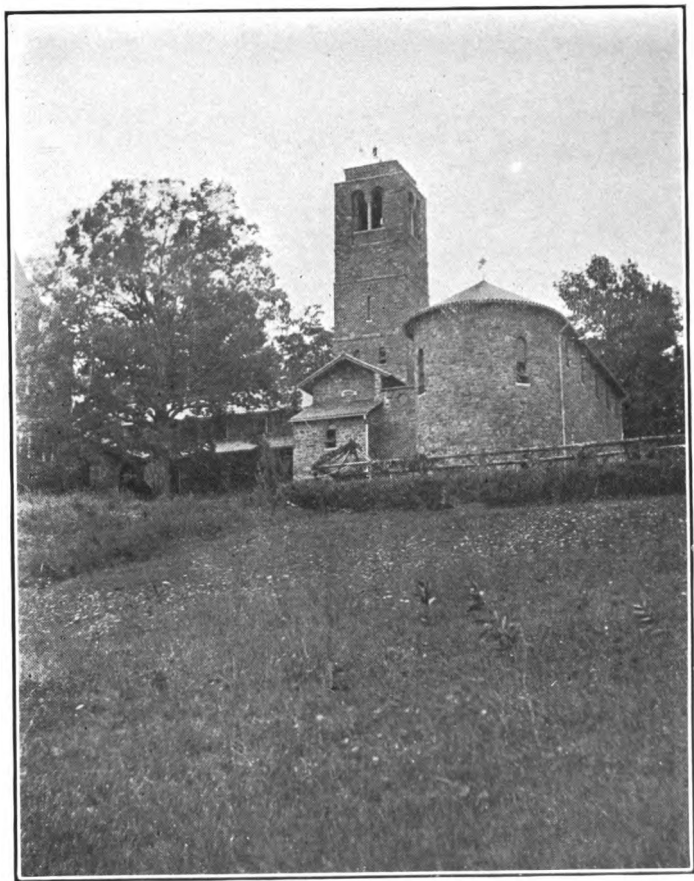
THE CAMPANILE



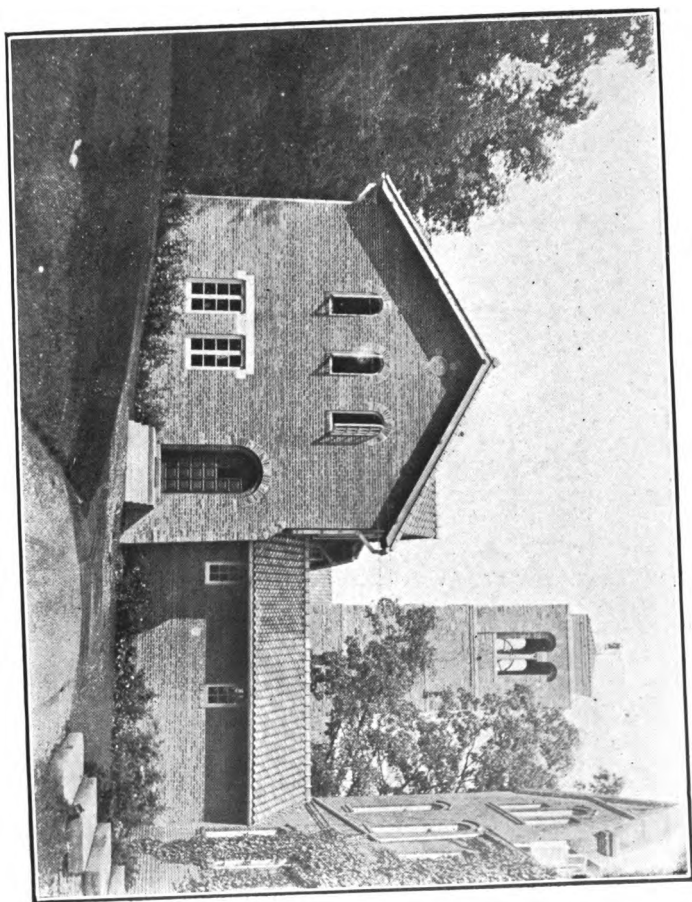
FROM THE RIVER TERRACE

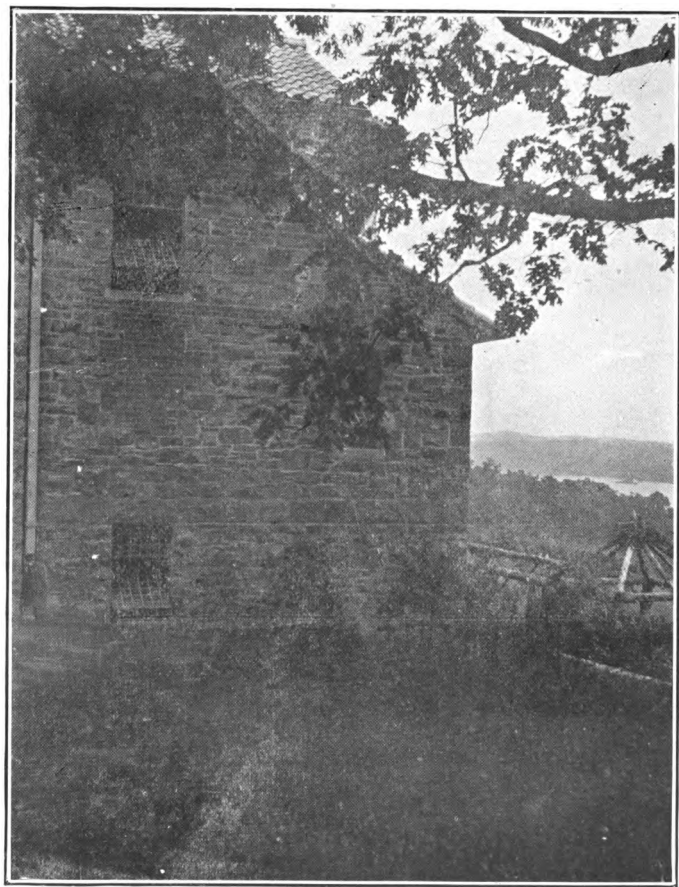


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